[CONFIDENTIAL.

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PANJAB,

NORTH-WESTERN PROVINCES,

OUDH, CENTRAL INDIA, AND RAJPUTANA,

Received up to 27th May, 1882.

POLITICAL.

Circulation, 620 copies.

Egypt.

The *Oudh Akhbár* of the 22nd May, referring to the critical state of affairs in Egypt, remarks that there are two questions which deserve to be chiefly considered in connection with this subject: first, what should be the policy of Turkey at this crisis? and secondly, what punishment should be inflicted on Arabi Bey? In our opinion the Porte should not interfere, but allow England and France to settle the difficulty and restore peace and order. It is said that a Turkish man-of-war has arrived at Tripoli, and it appears from news lately received from Europe that military preparations are being pushed on with vigor at Constantinople. Some well-informed European contemporaries are of opinion that Germany has advised the Sultan to avail himself of this opportunity to increase his influence in Egypt. The secret object of Germany is to get France into trouble. If the Porte listens to the advice of Prince Bismark, we are afraid war may break out between Turkey and France. We hope that Turkey will not allow herself to fall a dupe to German intrigues. She should observe that, whether she takes a share in the settlement of the Egyptian imbroglio or not, her inter-

ests in Egypt will not suffer. When this is the case, we do not see the wisdom on her part of uselessly spending a great deal of money by interfering in Egyptian affairs. In our opinion she should, on the contrary, endeavour to prove that the charge which has been brought against her of secretly instigating the Egyptian army against the Khedive is unfounded. As regards Arabi Bey, he should be at once dismissed from his office, and when peace is restored in Egypt, he should be banished from the country. We hope that England and France will as far as possible endeavour to restore peace without a resort to arms.

Circulation, 440 copies.

The *Koh-i-Nûr* (Lahore) of the 17th May, referring to the London telegram of the 10th May

The same.

about the intention of the Egyptian ministry to depose the Khedive and to place Arabi Pasha on the throne in his place, observes that the European powers should give up their mutural jealousies for the nonce and unite in restoring peace in Egypt. If a civil war breaks out in Egypt, the lives of European controllers and residents in that country will be placed in great jeopardy.

Circulation, 524 copies.

The *Oudh Punch* of the 16th May contains a picture in which England and France are re-

The same.

presented as holding the Khedive in their arms. The Khedive says: "Both of you are equally dear to me."

The same paper of the 23rd May has a picture in which

The same.

Egypt is represented as an ass. A stranger (a copy of Punch's typical Irishman) tries to mount it. Turkey comes up and says: "Take care, do not touch the ass." The stranger replies: "Who are you?"

NATIVE STATES.

Circulation, 130 copies.

The *Najmu-l-Hind* (Moradabad) of the 18th May states

Kashmir.

that the Maharaja of Kashmir is specially entitled to favour at the hands

of the Government of India on several grounds:—(1) Kashmir is a frontier state. If it is strong, it will render invaluable aid to Government in the event of a Russian invasion. (2) The subjects of Government greatly profit by Kashmir trade. (3) In the mutiny of 1857 Kashmir gave great assistance to Government. (4) The administration of Kashmir is far better than that of any other native state. Some evil-minded journalists make unfounded complaints against Kashmir and advise the Government to annex it. As feudatory India is a source of strength, Government is not so foolish as to annex any native state. In our opinion the Government should bestow the title of king on the Maharaja of Kashmir. The bestowal of such a title on him will not only raise his dignity, but also that of the Government itself. Moreover, it should be observed that, as Her Majesty has assumed the title of Empress of India, it is necessary that she should have some kings under her.

GENERAL ADMINISTRATION.

The murder of Lord Cavendish and Mr. Burke.

The *Mittr Vilás* (Lahore) of the 22nd May states that it hitherto praised the Irish people, inasmuch as it saw that all their efforts were directed towards obtaining their independence. But they have brought themselves into disgrace by the recent atrocious murder of Lord F. Cavendish and Mr. Burke, and have now generally come to be regarded as rebels instead of patriots. Their friends, who were ready to espouse their cause, have been much displeased by their misconduct. Lord F. Cavendish and Mr. Burke were relatives of Mr. Gladstone and Lord Hartington (*sic*). Their assassination has created a great stir throughout the British Empire. The murders have fixed an indelible stain on the Irish name. However, it is obviously the work of two or three ignorant and wicked men. We hope that the whole Irish nation will not be made to suffer for the faults of a few ignorant men.

Circulation, 250 copies.

The appointment of Mr. Mahmud to the Allahabad High Court.

The same paper says that some Hindus do not approve of the elevation of Mr. Mahmud to the Bench of the Allahabad High Court simply because he is a Musalman. But they are mistaken. If he is fit for the post and administers justice with impartiality, there is no reason why the Hindus should be dissatisfied with his appointment. No educated Musalman is prejudiced against the Hindus, nor will an educated Hindu be in any way prejudiced against Musalmans. It is only ignorant people who are a prey to religious animosity. India will not flourish until the Hindus and Musalmans sink all religious differences in a common desire to promote the public welfare. We are really very thankful to the present Liberal Government for extending a concession to the natives of the North-Western Provinces which is already enjoyed by the natives of some other provinces.

Circulation, 750 copies.

The same.

The *Reformer* (Lahore) of the 22nd May states that the appointment of Mr. Mahmud to a seat on the bench of the Allahabad High Court has been regarded by the public with mixed feelings of joy and regret. The public is glad that at last a native has been appointed a Judge of the High Court, which was a long-felt desire of the natives of the North-Western Provinces, but it is dissatisfied, inasmuch as a proper selection has not been made. Some of the senior pleaders of the High Court, such as Pandit Ajodhya Nath, Pandit Bishambar Nath, &c., were better qualified for the post by their ability, experience, and age than Mr. Mahmud. He has really obtained the post through the influence of his father, who is a Member of the Viceroy's Legislative Council. He is only thirty-two years old. No man was ever appointed to the Bench of any High Court in India at so early an age. The Judge of a High Court must be a man of experience and of a patient and

grave temper, and these things only come with age. Mr. Mahmud passed the Entrance Examination of the Calcutta University in 1867 and then went to England to complete his education. He returned to India in 1872 as barrister-at-law and joined the bar of the Allahabad High Court, where he did not distinguish himself. After some time he went to Aligarh. With great difficulty he succeeded in obtaining the office of District Judge in Oudh on Rs. 1,300 a month. He was deputed to Hyderabad for one year, but as he wears European dress, a bigoted Musalman there considered him to be an unbeliever and intended to kill him. He was frightened and fled from Hyderabad. On his return his father has secured for him a seat on the Bench of the High Court. However, we cannot but congratulate him on his elevation to the High Court, and hope that he will satisfactorily perform his duties in order that the Government may always reserve the post for a native.

Circulation, 1,100 copies.

Local self-government.

The *Victoria Paper* (Sialkot) of the 18th May argues that if the local self-government scheme is not intended to be a farce, district officers should not be appointed presidents of municipal and district committees, and the appointment and dismissal of members of these committees should not be placed in the hands of district officers. Moreover, respectable and able members should be secured for the committees by election or in some other way. The number of members in any committee need not be a large one. It is better to have four or five honest and competent men than a dozen incompetent men. The editor also urges the establishment of judicial boards in districts. If cases were decided by two officers jointly, justice would be better done than at present, and the people would be saved the expense and trouble of appealing to one court after another. No doubt the reduction in the number of appeals would cause a loss of revenue from court fees, but the loss would be made good by the saving which would be effected by the abolition of a large number of appellate courts.

But we do not think the Government will adopt this scheme until the people have been entirely ruined by litigation. It is very dilatory in introducing reforms and in redressing wrongs. The tahsil at Diska in this district was re-established after the people had suffered a great deal of inconvenience for 17 years from want of a tahsíl. Munshi Nand Lal, late Extra Assistant Commissioner, was unjustly dismissed in 1868, and was prohibited from entering the public service in future. The prohibition was withdrawn only last month, when he had been reduced to a state of abject poverty.

Circulation, 300 copies.

Courts of justice.

The *Nasím-i-Agra* of the 23rd May states that British courts of justice are at present very amusing things. In the first place, they are generally presided over by civilian boys, who are neither well versed in the law nor are they acquainted with the language, customs, and manners of the people. Obviously such men cannot administer justice properly. Secondly, when the counsel for one of the parties to a suit is a European barrister-at-law and the counsel for the other party is a native pleader who does not know any English, a great difficulty arises. The barrister-at-law and the young European officer who presides at the court naturally talk to each other in English, and then the poor native pleader is placed at a great disadvantage. He does not understand a word of what they say and has to remain silent. In that case the parties to the suit are also prevented from giving any assistance to their counsel. The decision of a suit in this way is virtually an *ex-parte* decision.

Circulation, 400 copies.

Dispute between two pleaders as to the language in which proceedings should be conducted in a suit pending in the court of the Subordinate Judge, Allahabad.

The *Prayág Samáchár* (Allahabad) of the 22nd May, in its local news column, states that there is a dispute between a goldsmith and some Brahmans of Badshahimandi about a piece of land valued at Rs. 100. The suit is pending at the court of the Subordinate Judge and

was to be heard on the 11th May. The goldsmith engaged the services of Babu Dwarka Nath, a pleader of the High Court, on Rs. 75 a day. One Shiwambar Lal appeared on behalf of the Brahmans. Babu Dwarka Nath said that he would plead in English. The Brahmans' pleader, who did not know English, asked him to talk in Urdu, but he did not agree. The Brahmans' pleader appealed to court on the subject in vain. On this the Brahmans said that they had also enaged an English-speaking pleader, but that he was absent at the time, and requested that the case might be postponed for some other day. To this the goldsmith objected, on the ground that in that case he would have to pay Rs. 75 to his pleader for nothing. The Court postponed the case and ordered that the goldsmith must pay Rs. 50 and the Brahmans Rs. 25 to Babu Dwarka Nath. In the first place, as both parties to the suit and their counsel knew Urdu, the court should have ordered the proceedings to be conducted in that language; secondly, if the court postponed the case simply in order that the proceedings might be conducted in English, it should not have made the parties pay any fee to Babu Dwarka Nath for that day.

Husainabad, Lucknow.

A correspondent of the *Anwáru-l-Akhbár* (Lucknow) of the 18th May complains that the Imambara in Husainabad is a sacred place, but still the managers allow not only high European officers, but also Eurasians and European soldiers, to enter it with their shoes on. No European is allowed to enter the Golden Temple of the Sikhs at Amritsar with his shoes on. When any European goes to see the temple, he takes off his shoes at the door and puts on a pair of stockings of imitation chamois leather which is provided for him by the men at the temple. When the managers of Husainabad do not prevent Europeans from entering the Imambara with their shoes on, it is not surprising that they should erect a memorial in honour of Sir George Couper from the income of Husainabad. Some journalists have condemned the erection of the memorial,

Circulation, 200 copies.

but the Government has naturally thought it unnecessary to interfere at their request. But if the whole Muhammadan nobility and gentry of Lucknow submitted a memorial protesting against such an improper use of the income of the endowment, the Government would undoubtedly take the matter into consideration. There is no hope of any improvement in the administration of Husainabad until the management is placed into the hands of an independent body of men.

Circulation, 300 copies.

The *Panjábi Akhbár* (Lahore) of the 17th May states that

The Hindus and Musalmans in the Panjab.

quarrels have become very frequent of late between the Hindus and Musalmans in the Panjab. It would not be right to lay the entire blame on the shoulders of one class of the community, but it is obvious that the Hindus are more to blame than the Musalmans. (1) The Musalmans of Wazirabad repaired an old mosque with the permission of the late Deputy Commissioner of Gujranwalla, but the Hindus protested against its repair simply through prejudice and have succeeded in having its windows and the door closed. (2) The late Bhadra Káli Fair was held on the 13th May. Some Musalman cooks opened shops at the fair, as usual, for the sale of food to Musalmans. The Hindus complained that the sale of roast beef at the fair by the Musalman cooks was an insult to their temple and their religion. On this the cooks were at once taken into custody by the police. Almost all fairs held at Lahore are attended both by Hindus and Musalmans, and some Musalman cooks also go to each fair. The same is the case with the fairs at Amritsar, where the most sacred temples of the Hindus are situated. But no objection was ever before taken by the Hindus to the sale of roast beef at those fairs. Moreover, it should be observed that the Musalman cooks are ignorant and poor men and earn a livehood by the sale of food. It is simply inconceivable that their object should be to wound the feelings of the Hindus by the sale of roast beef at fairs. We must confess, however, that it was very creditable to the Hindus of Lahore that they did

not create any riots at the late Bhadra Kali Fair, but contented themselves with bringing their alleged grievance to the notice of the authorities. (3) The question of the court language is at present another subject of a hot dispute between the Hindus and the Musalmans of Lahore. The controversy originated with the former. They contend that Hindi should displace Urdu both as court language and as the medium of elementary instruction in the province.

As both Hindus and Musalmans are permanently settled here and as the one class cannot drive the other from the country, they should not quarrel, but should live on friendly terms with each other. Religious disputes always lead to very evil consequences. We were under the impression that Hindus and Musalmans would jointly petition the Government, asking for the release of men imprisoned in connection with the late Multan riots. But it is to be regretted that, on the contrary, new disputes are arising between them.

The appointment of Mr. Mahmud as a Judge of the Allahabad High Court.

The *Panjabi Akhbár* (Lahore) of the 20th May, referring to the appointment of Mr. Mahmud to the Allahabad High Court, remarks that the Government is entitled to the gratitude of the whole Muhammadan population of India for bestowing this honour on a Musalman. Circulation, 300 copies.

The same.

The *Almora Akhbár* of the 22nd May states that some native contemporaries have expressed dissatisfaction at the appointment of Mr. Mahmud to the Allahabad High Court. Their conduct grieves us to the heart. Do our contemporaries imagine that they are promoting the best interests of their country by making invidious distinctions among the different classes of the natives in this way? India can make no progress until all classes ignore the differences of religion and look upon their interests as perfectly identical. There are 70 millions of Musalmans in India. They have made India their permanent home. They can by no means be Circulation, 80 copies.

regarded as strangers. Is not Mr. Mahmud a native and has he no sympathy for his countrymen? Judging from his writings, we are in a position to state that he has always the good of his country at heart. The elevation of such a man to the highest tribunal of justice in the country cannot but be a source of joy to us. The Kashmiris would naturally propose Pandit Ajodhya Nath or Pandit Bishambhar Nath for the post; the Bengalis, Babu Dwarka Nath or Babu Aprakash; and the Kayasts, Munshi Hanuman Prasad or Munshi Jwala Prasad. But it should be observed that Mr. Mahmud has received a better education than any of these men, and being a barrister at-law had also prior claims. Lord Ripon could not really have made a better selection. If our Hindu brethren desire to see a Hindu sit on the Bench of the High Court, they should send their children to England for education.

High education.

The *Almorah Akhbár* of the 15th May states that it would be unwise on the part of the Government to check the spread of high education. Educated natives are the best friends both of their country and the Government. They act as interpreters between the Government and the people, encourage the propagation of European science among the people by publishing vernacular translations of good English scientific treatises, and are always ready to root out bad customs which prevail among their countrymen. They freely criticise the measures of Government and violently attack the high-handed and arbitrary proceedings of individual officers. This is regarded by some narrow-minded Europeans as a sign of disloyalty, but, on the contrary, it is really a proof of their loyalty. In a future issue we will endeavour to show that the time has not yet come for leaving the management of high education in the hands of the people themselves.

Circulation, 250 copies.

The quarrel between the Hindus and Musalmans at the late Bhadra Kali Fair at Lahore.

The *Mittr Vilás* (Lahore) of the 15th May, in an article headed "A new instance of the wickedness of Musalmans," states that the Bhadra Kali Fair is held once every

year at the Hindu temple of that name which is situated about six miles from Lahore. The temple is visited by fifty or sixty thousand pilgrims on this occasion. It is a Hindu religious fair, and apparently Musalmans have no connection with it. No Musalmans, except a few Musalman traders and sight-seers, visit the fair. The late fair came off on the 13th May. Some Musalmans had the wickedness to open shops for the sale of roast *beef* at the fair. The indignation of the Hindus at this outrage may be better imagined than described. We should not have been surprised even if they had killed these rascally Musalmans. The tahsildar and other officers at the fair interfered, advised the Hindus not to take the law into their own hands, and promised to bring the culprits to justice. As the Hindus are a very loyal and peaceful people, they readily agreed to the advice of the officers. We had a talk with some Europeans on the subject. They severely denounced the misconduct of the meat-sellers, and remarked that it was unlikely that the latter had committed the outrage of their own accord, but that they must have been instigated by some of their influential and evil-minded countrymen. We hope the Government will make a thorough enquiry into the matter and inflict condign punishment on the offenders. They have been guilty of no small offence. They have publicly hurt the feelings of thousands of men and sought to disturb the peace.

The same paper, in its issue of the 22nd May, states that the dispute has been amicably settled. The Musalmans apologised and promised that they would not commit the same offence in future. The Hindus accepted the apology.

Circulation, 250 copies.

The *Waqéya-i-Álam* (Gházipur) of the 15th May (received on the 18th idem) complains that ignorant men are generally appointed assessors in sessions cases and that Judges receive no aid from them. When at the end of a trial the Judge asks them to give their

Native assessors.

opinion about the case, they readily declare that their opinion is the same as that of the Judge himself. Does not the Government consider natives to be human beings that it appoints such ignorant men assessors to try them? When a European is to be tried for any offence, intelligent and educated men of his own race are summoned to sit as jurors in the case.

POST-OFFICE.

Circulation, 80 copies.

The establishment of a post-office at Bageshwar, Almorah.

The *Almorah Akhbár* of the 22nd May, in its local news column, states that the population at Bageshwar has considerably increased of late and a post-office is greatly needed there. It is surprising that even a letter-box has not yet been placed there, as has been done at Hawalbág, which is a much smaller village than Bageshwar.

LOCAL.

Circulation, 84 copies.

The alleged misconduct of the native doctor in charge of the dispensary at Amroha.

The *Ahsanu-l-Akhbár* (Amroha) of the 18th May again complains of the alleged misconduct of the native doctor in charge of the dispensary at Amroha (*vide* the Selections for the week ending the 19th April, 1882, page 257), publishes the memorial which, it says, has lately been forwarded by some inhabitants of the town to Government against him, and asks Government to take the memorial into consideration and to protect the people from his oppression. In the memorial the memorialists complain that he extorts money from sick persons who go to the dispensary for medicine. If any man does not satisfy his avarice, he administers improper medicines to him to make him worse. Some time ago Dr. Deane, the late Civil Surgeon of Moradabad, fined him and transferred him from Amroha for his illegal proceedings. The native doctor, however, managed to come back to Amroha when Dr. Deane left this district. The native doctor should be transferred to some other place, or the Amroha dispensary should be closed altogether.

Circulation, 300 copies.

The repair of an old mosque at Wazirabad, Gujranwalla, Panjab.

A correspondent of the *Panjábi Akhbár* (Lahore) of the 17th May states that there was an old Muhammadan mosque at Wazirabad, near the railway station, but it was out of repair. The local Majlis Islamiah (the Muhammadan Association), which was established about ten months ago, began to repair the mosque. On this the Hindus of that place, who have a temple near the mosque, submitted a petition to the late Deputy Commissioner of Gujranwalla, protesting against the repair of the mosque. The late Deputy Commissioner, after visiting the place where the temple and the mosque stood, rejected the petition of the Hindus, and the Musalmans completed the repairs of their mosque and began to offer their prayers there. When the late Deputy Commissioner left the district and Mr. Steel was appointed in his place, some influential Hindus of Gujranwalla and Lahore availed themselves of this change of officers and deceived Mr. Steel by their false representations. He first ordered the Musalmans to shut up the windows of the mosque; he then ordered them to close the door itself of the mosque with masonry work. The Commissioner of Lahore has now directed the Musalmans to conciliate the Hindus. It is to be hoped that the Panjab Government will take the matter into consideration and do the Musalmans justice.

Circulation, 365 copies.

The alleged misconduct of soldiers belonging to the cavalry stationed at Meerut.

The *Lawrence Gazette* (Meerut) of the 17th May complains that the soldiers belonging to the cavalry stationed at Meerut greatly oppress the traders at the city. They take articles from traders by force at one-seventh or one-eighth their price. If any man does not give them any article at the price offered, they beat him. If municipal chaukidars interfere, they beat them also. The soldiers should be prohibited from going to the city, or should be strictly warned against practising any extortion.

LIST OF PAPERS EXAMINED.

No.	Name.	Locality.	Language.	Monthly, weekly, or otherwise.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
						1882.	1882.	
1	*Kaukab-i-Hind* ...	Jallandhar,	Urdu ...	Weekly ...	Barkat Ali ...	May 20th ...	May 22nd ...	132 copies.
2	*Kaukab-i-Panjab* ...	Lahore ...	Ditto ...	Bi-weekly ...	Diwan Buta Singh,	„ 15th, 19th, & 22nd.	„ 18th 22nd, & 24th respectively.	550 „
3	*Agra Akhbar* ...	Agra ...	Ditto ...	Weekly ...	Maula Bakhsh ...	„ 21st ...	„ 25th ...	196 „
4	*Ahsanu-l-Akhbar* ...	Amroha ...	Ditto ...	Ditto ...	Ali Husain Khan ...	„ 13th ...	„ 22nd ...	84 „
5	*Aina-i-Sikandari* ...	Moradabad	Ditto ...	Ditto ..	Ahmad Bakhsh ...	„ 17th & 25th	„ 20th & 27th respectively.	60 „
6	*Ainu-l-Akhbar* ...	Ditto ...	Ditto ...	Ditto ...	Dilawar Ali ...	„ 16th ...	„ 19th ...	100 „
7	*Akhbar-i-Alam* ...	Meerut ...	Ditto ...	Ditto ...	Muqarrab Husain Khan.	„ 16th & 23rd	„ 19th & 27th respectively.	140 „
8	*Akhbar-i-Am* ...	Lahore ...	Ditto ...	Bi-weekly ...	Mukund Ram ...	„ 17th 20th & 24th.	„ 20th, 23rd, & 26th respectively.	1,800 „
9	*Akhbar-i-Tamaddi,*	Lucknow,	Ditto ...	Weekly ...	Puran Chand ...	„ 16th ...	„ 18th ...	125 „
10	*Ahmadi-l-Akhbar* ...	Delhi ...	Ditto ...	Ditto ...	Fakhru-l-din ...	„ 16th & 23rd	„ 21st & 27th respectively.	84 „
11	*Aligarh Institute Gazette,*	Aligarh ...	Urdu-English.	Bi-weekly ...	Gulab Rai ..	„ 16th, 20th, & 23rd.	„ 18th, 23rd, & 25th respectively.	299 copies (including 68 copies taken by Govt.)
12	*Almora Akhbar* ...	Almora ...	Hindi ...	Weekly ...	Sada Nand ...	„ 15th & 22nd	„ 18th & 25th	80 copies.
13	*Anjuman-i-Hind* ...	Lucknow,	Urdu ...	Ditto ...	Chandan Lal ...	„ 13th & 20th	„ 19th & 27th respectively.	135 „

14	*Anjuman-i-Panjáb* ...	Lahore ...	Ditto ...	Ditto ...	Mir Nisár Ali ...	„ 17th & 24th	„ „ ...	425 copies (including 200 copies taken by Govt.)
15	*Anwáru-l-Akhbár* ...	Lucknow,	Ditto ...	Ditto ...	Tegh Bahádur ..	„ 18th & 25th	„ 19th & 26th respectively.	200 copies.
16	*Árya Darpan* ...	Sháhjahánpur.	Hindi-Urdu,	Bi-monthly,	Bakhtáwar Singh..	„ 15th ...	„ 24th ...	402 „
17	*Ashrafu-l-Akhbár* ...	Delhi ..	Urdu ...	Tri-monthly,	Mirza Khán ..	„ 21st ...	„ „ ...	100 „
18	*Bhárat Bandhu* ...	Aligarh ...	Hindi ...	Weekly ...	Totá Rám ...	„ 19th ...	„ 21st ...	125 „
19	*Bhárata Vilás* ...	Agra ...	Ditto ...	Tri-monthly,	Bhagwán Dás ...	March 5th & May 24th.	„ 26th ..	125 „
20	*Biradar-i-Hind* ..	Lahore ..	Urdu ...	Monthly ...	Sheo Náráyan Agnihotri.	For April ..	„ 23rd ...	...
21	*Benares Gazette* ...	Benares ..	Ditto ...	Weekly ...	Ashraf Ali ...	May 22nd ...	„ „ ...	...
22	*Dabdaba-i-Qaisari,*	Bareilly ...	Ditto ...	Ditto ...	Thakur Prasád ..	„ 20th ...	„ 24th ...	225 „
23	*Dabdaba-i-Sikandari*	Rámpur ...	Ditto ...	Ditto ...	Muhammad Husain,	„ 22nd ...	„ „ ...	390 „
24	*Delhi Punch* ...	Lahore ...	Ditto ...	Ditto ...	Husain Ali ..	„ 17th & 24th	„ 19th & 26th respectively.	225 „
25	*Guldasta-i-Benares,*	Benares ...	Ditto ...	Ditto ...	Fida Husain ...	„ 12th ...	„ 27th ...	108 „
26	*Gurmukhi Akhbár* ...	Lahor ...	Gurmukhi ...	Ditto ...	Gurmukh Singh ...	„ 20th ...	„ 23rd ...	300 „
27	*Harish Chandrika* ...	Udaipur ...	Hindi ...	Bi-monthly,	Damodar Shastri ...	For the first fortnight of Chait.	„ 13th ...	180 „
28	*Islám* ...	Meerut ...	Urdu ...	Weekly ...	Alimu-l-Din ...	May 19th ...	„ 21st ...	...
29	*Jaipur Gazette* ...	Jaipur ...	Hindi-Urdu,	Bi-weekly ...	Mahábir Prasád ...	„ 17th & 20th	„ 22nd & 24th	180 „
30	*Jalwa-i-Tur* ...	Meerut ...	Urdu ...	Weekly ...	Ganeshi Lal ...	„ 16th & 24th	„ 18th & 27th respectively.	50 „
31	*Karnámah* ...	Lucknow,	Ditto ...	Ditto ...	Muhammad Yaqub,	„ 22nd ...	„ 24th ...	250 „
32	*Kashi Patrika* ...	Benares ...	Hindi-Urdu,	Ditto ...	Lakshmi Shankar, M.A.	„ 19th & 26th	„ 21st & 27th respectively.	645 copies (including 568 copies taken by Govt. and Local Committees).

List of papers examined—(continued).

No.	Name.	Locality.	Language.	Monthly, weekly, or otherwise.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
						1882.	1882.	
33	*Kaukab-i-Hind* ...	Lucknow,	Urdu ...	Bi-monthly,	Revd. J. H. Messmore.	May 19th ...	May 19th ...	341 copies.
34	*Kavi Vachan Sudhá,*	Benares ...	Hindi ...	Weekly ...	Pandit Chintamani Rao.	„ 22nd ...	„ 23rd ...	311 „
35	*Khair Khwáh-i-Álam*	Delhi ...	Urdu ...	Ditto ...	Mír Husain ...	„ 16th & 24th	„ 22nd & 27th respectively.	110 „
36	*Khair Khwáh-i-Hind*	Ditto ..	Ditto ...	Bi-monthly,	Maha Nárráyan ..	„ 16th ...	„ 19th ...	...
37	*Khair Khwáh-i-Oudh,*	Lucknow,	Ditto ...	Ditto ..	Khairati Lal ...	„ 15th ...	„ „ „	20 „
38	*Khair Khwáh-i-Punjáb.*	Gujranwála.	Ditto ...	Weekly ...	Brij Lal ...	„ 12th & 20th	„ 18th & 23rd respectively.	600 „
39	*Koh-i-Núr* ...	Lahore ...	Ditto ...	Bi-weekly ...	Jawwád Ali ...	„ 17th, 20th, & 24th.	„ 19th, 22nd, & 26th respectively.	440 copies (including 60 copies taken by Govt.)
40	*Luma-i-Núr* ...	Jaunpur ...	Ditto ...	Weekly ...	Hafiz Abdullah ...	March 26th & 14th May.	„ 18th ...	...
41	*Lawrence Gazette* ...	Meerut ...	Ditto ...	Ditto ...	Mushtaq Ahmad ...	May 17th ...	„ 20th ..	365 copies.
42	*Lytton Gazette* ...	Delhi ...	Ditto ...	Bi-monthly,	Bulaqi Dás ...	„ 24th ...	„ 26th ...	250 „
43	*Márwár Gazette* ...	Jodhpur ...	Hindi-Urdu,	Weekly ...	Gobardhan Dás ...	„ 15th & 22nd	„ 19th & 27th respectively.	100 „
44	*Mushír-i-Qaisar* ...	Lucknow,	Urdu ...	Ditto ...	Ghulám Muhammad	„ 23rd ...	„ 25th ...	175 „
45	*Mutla-i-Núr* ...	Cawnpore,	Ditto ...	Ditto ..	Nabi Bakhsh ...	„ 18th ...	„ 21st ...	37 „
46	*Meerut Akhbár* ...	Meerut ...	Ditto ...	Ditto ...	Karimu-i-din ...	„ 17th ...	„ 23rd ..	...
47	*Mihr-i-Darakhshán* ...	Delhi ...	Ditto ...	Ditto	Nusrat Ali ...	„ 16th ...	„ 19th ...	150 „

48	*Mazharu-l-Ziradt* ...	Meerut ...	Di tto	...Monthly ...	Muqarrib Husain Khan.	For May ...	„ 27th ...	...		
49	*Mittra Vilás* ...	Lahore ...	Ditto	... Weekly ..	Mukund Ram ..	„ 15th & 22nd	„ 19th & 25th respectively.	250	„	
50	*Mufíd-i-Ám* ...	Agra ..	Ditto	... Tri-monthly,	Ahmad Khán ...	„ 20th ...	„ 21st ...	200	„	
51	*Muraqqa-i-Tahzíb* ...	Lucknow,	Ditto	... Bi-monthly,	Bihari Lal ...	„ 15th ...	„ 19th ...	125	„	
52	*Naiyar-i-Ázim* ...	Moradabad	Ditto	... Weekly ..	Amjid Ali ...	„ 15th & 22nd	„ 20th & 25th respectively.	162	„	
53	*Najmu-l-Akhbár* ...	Etáwah ..	Ditto	... Ditto ...	Ruhulláh Khan ...	„ 24th ..	„ 25th ...	150	„	
54	*Najmu-l-Hind* ...	Moradabad	Ditto	... Ditto ...	Pratáp Krishna ...	„ 11th & 18th	„ 18th & 22nd respectively.	130	„	
55	*Nasím-i-Agra* ...	Agra ...	Ditto	... Ditto ..	Jamna Dás ...	„ 23rd ...	„ 25th ...	300	„	
56	*Nasím-i-Hind* ..	Fatehpur,	Ditto	.. Ditto ...	Ambika Prasád ...	„ 16th & 23rd	„ 19th & 25th respectively.	99	„	
57	*Núr Afshán* ..	Ludhiana,	Ditto	... Ditto ..	Revd. E. M. Wherry,	„ 18th & 25th	„ 20th & 27th respectively.	593	„	
58	*Núru-l-Anwár* ..	Cawnpore,	Ditto	... Ditto ...	Muhammad Yaqub,	„ 20th & 27th	„ „ ...	355	„	
59	*Nusratu-l-Akhbár* ..	Delhi ...	Ditto	... Ditto ...	Nusrat Ali ...	„ 16th ...	„ 19th ...	80	„	
60	*Oudh Akhbár* ..	Lucknow,	Ditto	... Daily ...	Sheo Prasád ...	„ 8th to 27th	„ 18th to 27th respectively.	620 copies (including 90 copies taken by Govt.)		
61	*Oudh Punch* ..	Ditto ...	Ditto	... Weekly ...	Sajjad Husain ..	„ 16th & 23rd	„ 19th & 26th respectively.	524 copies.		
62	*Panjábi Akhbár* ..	Lahore ...	Ditto	.. Bi-weekly ...	Muhammad Azim ..	„ 17th & 20th	„ 23rd ...	300	„	
63	*Panjáb Punch* ..	Ditto ..	Ditto	... Weekly ...	Bhagwan Das ...	„ 24th ..	„ 27th ...	150	„	
64	*Patiala Akhbár* ..	Patiala ..	Ditto	.. Ditto ..	Rikhi Kesh ..	„ 15th & 22nd	„ 18th & 25th respectively.	300	„	
65	*Prayág Samáchár* ..	Allahabad,	Hindi	... Ditto ..	Pundit Dewakinandan.	„ 22nd ...	„ 22nd ...	400	„	
66	*Prince of Wales' Gazette.*	Meerut ...	Urdu	.. Ditto ...	Ganeshi Lal ..	„ 20th ...	„ 23rd ...	50	„	

List of papers examined—(concluded).

No.	Name.	Locality.	Language.	Monthly, weekly, or otherwise.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
						1882.	1882.	
67	*Rahbar-i-Hind* ...	Lahore ...	Urdu ..	Bi-weekly ..	Nádir Ali Shah ...	May 18th, 22nd, & 25th.	May 19th, 24th, & 26th respectively.	430 copies.
68	*Rafáh-i-Ám* ...	Sialkot ...	Ditto ...	Weekly ...	Diván Chand ...	„ 16th & 24th	„ 20th & 27th respectively.	700 „
69	*Ratan Parkásh* ...	Ratlam ...	Ditto ...	Ditto ...	Abdu-l-Haqq ..	„ 11th ...	„ 19th ...	...
70	*Reformer* ...	Lahore ...	Ditto ...	Ditto ...	Nobin Chandara Rai.	„ 22nd ...	„ 24th ...	750 „
71	*Rekhtí Akhbár* ...	Delhi ...	Ditto ...	Bi-monthly,	Maha Narain ...	„ 24th ...	„ 27th ...	...
72	*Riyázu-'l-Akhbár* ..	Gorakhpur	Ditto ...	Weekly ...	Nizám Ahmad ...	„ 21st ...	„ 24th ...	240 „
73	*Sabha Kapurthala* ...	Kapurthala	Ditto ...	Ditto ...	Sharfu-l-din ...	„ 20th ...	„ 22nd ...	115 „
74	*Sádiqu-l-Akhbár* ...	Bahawalpur.	Ditto ...	Ditto ..	Abdu-l-Quds ...	„ 18th ...	„ 21st ...	400 „
75	*Saftr-i-Hind* ...	Delhi ...	Ditto ...	Bi-monthly,	Bulaqi Dás ...	„ 16th ...	„ 19th ...	250 „
76	*Sdhas* ...	Allahabad,	Bengali ...	Weekly ...	Rájni Kánt Basu ...	„ 24th ...	„ 26th ...	250 „
77	*Sajjan Kirti Sudhákar.*	Udaipur ...	Hindi ...	Ditto ...	Banshi Dhar ...	„ 15th & 22nd	„ 19th & 26th respectively.	225 „
78	*Shamím-i-Allahabad,*	Allahabad,	Urdu ...	Ditto ...	Gobind Prasád ...	„ 16th ...	„ 22nd ...	...
79	*Shula-i-Túr* ..	Cawnpore,	Ditto ...	Ditto ...	Haidar Ali ...	„ 23rd ...	„ 25th ...	325 „
80	*Sitára-i-Hind* ...	Moradabad	Ditto ...	Ditto ...	Banwári Lál ...	„ 21st ...	„ 24th ...	100 „
81	*Tibyánu-l-Akhbár* ...	Lucknow,	Ditto ...	Bi-monthly,	Muhammad Ali ...	„ 18th ...	„ 20th ...	84 „
82	*Taaiya-i-Hind* ...	Meerut ...	Ditto ...	Weekly ...	Wilayat Ali ...	„ 7th & 14th	„ 24th ...	200 „

83	*Victoria Paper* ...	Sialkot ...	Ditto ...	Daily ...	Gyan Chand ...	„	9th to 24th	„	18th, 20th, 23rd & 27th respectively.	1,100	„
84	*Vritt Dhárá* ...	Dhár ...	Marathi ...	Weekly ...	Hari Bhaskar ...	„	15th ...	„	20th ...	135	„
85	*Waqáya-i-Álam* ...	Gházipur,	Urdu ...	Ditto ...	Siráju-l-din ...	„	15th & 22nd	„	18th & 26th	250	„

ALLAHABAD,
The 1st June, 1882.

PRIYÁ DÁS, M.A.,
Govt. Reporter on the Vernacular Press of Upper India.

PRINTED AT THE N.-W. P. AND OUDH GOVERNMENT PRESS, ALLAHABAD.